

## Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday School at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7:45 P. M.

METHODIST EPISCOPAL CHURCH.—Rev. Ezra L. Mann, Jr., Pastor. Public services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday school at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening at 7:45 P. M. Class meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Franklin Street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening in Chapel room.

THE CATHOLIC (Episcopal).—Liberty street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 P. M., except first Sunday in month, when it is at 3:45 P. M. Sunday school at 3 P. M.

HOLY CHAPEL.—Sunday school every Sabbath at 3 P. M. John G. Bronton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First Mass, 8:30 A. M. High mass, 10:30 A. M. Vespers, 3 P. M. Sunday school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 P. M. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. K. Egbert, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday school 10:30 A. M. Class meeting Tuesday evening at 8 P. M. Prayer meeting Thursday evening at 8 P. M. Children's class for religious instruction Saturday at 3 P. M.

ST. PAUL'S EPISCOPAL CHURCH, (Watessing.) Rev. James P. Farson, Rector. Service, Sunday 10:45 A. M., 7:45 P. M. Sunday school, at 9:30 A. M. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Endler, Pastor. Hours of service, 10:30 A. M. and 7:30 P. M. Sunday school 2 P. M. Prayer meeting, Tuesday evening, at 7:45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath service 10:30 A. M. and 7:30 P. M. Sunday school 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SCHOOL LADIES' SABBATH SCHOOL.—Held every Sunday in the hall at 3 P. M. Mr. Harry Smith, Superintendent. Gospel meeting every Sabbath evening 7:30 o'clock. Prayer and Conversational meeting, Wednesday evening.

ST. MARY'S CHURCH, (Bloomfield Ave.)—Sunday services: Preaching at 10:30 A. M., Rev. Mr. Furt. Sabbath school 3 P. M., E. A. Smith, Sup't. Preaching 7:30 P. M., Rev. J. H. Cooley.

## TEMPETE DE L'AME.

Chill blow the winds around the world,  
Low moans the tempest at the door,  
The night is dark and the dead leaf falls,  
And memory sits and calls and calls—  
The fair form comes no more!  
  
Low burn the embers in the grate,  
The shadows deepen in the room,  
The lamplight flickers on the walls,  
And memory sits and calls and calls—  
The old love, bleeding dies!  
  
The whirlwind passes in the night;  
At morn the sun again shall rise;  
Then hey! for the gay and gilded halls  
And hey! for the heart that calls and calls—  
For bright are my new love's eyes.  
—A. B. PERDUE.

## The First One Cent Daily Paper.

It is not generally known that Horace Greeley edited the first one cent daily newspaper ever published in this or any other country. It was sold at one cent until near the close of its brief career, though its owner, Dr. H. H. Shepard, thought very desirous it should be put at half a cent from the start. Shepard got his idea from the rapidity with which he had noticed that anything and everything that cost only 1 cent was sold in Chatham street fifty odd years ago. He had very little money, and many were the difficulties of the thing when once begun; but he went to "The Spirit of the Times" office, where Greeley was then a young compositor, and asked him to be its editor. The clever typesetter declared that 2 cents was the lowest rate that would sustain a daily paper, and he supported his statements so firmly and logically, that The Morning Post, appearing January 1st at the figure named, The banthine had a deal of ill-luck, but still sold several hundred copies daily. On the third day of the third week it received its quietus, having been put off several days at 1 cent. The demand was so much larger that the owner believed that, if it had been sold at that price from the beginning, it would have prospered.

Francis V. Story, who was Greeley's partner, read the doctor a very severe lecture on the madness of his scheme. Indeed, everybody made the "I told you so" comment except Greeley, who tried to comfort Shepard, telling him not to mind what Story said. Nine months after the Sun was issued for 1 cent, and, as everybody knew, for a loss. The doctor is said to have planned this, and had pro-  
duced that financial fruit? He had explained his plan to a printer, who repeated it to the proprietors of the new undertaking with a practical result.—New York Commercial Gazette.

## He Regretted to Announce It.

A comical incident is related of an eminent English nobleman who was president of a press dinner. He concluded his foolish remarks by proposing the "health of Gutenberg." Some one pulled his coat-tails and whispered that he was dead. "I regret," continued the nobleman, "that intelligence has just been received that Gutenberg is dead.—The Argonaut."

## One Thing He Didn't Like.

Little 3-year-old Harry Johnson ex-claimed, he was looking at his pretty sister. "Mamma, I don't like to look at Daisy's eyes."

"Why, Harry—why not?" asked his mamma.

"Well, mamma, I doesn't like the way the blinds are hung.—Harper's Bazar."

## A Remedy Against Snowdrifts.

I. Horner, the mulberry tree enthusiast, has submitted to the Santa Fe managers a scheme which, if put in execution, would beyond a doubt prove a successful remedial agent against the drifting of snow upon the rail-road track. The plan is to line the road with groves of the thrifty growing Russian mulberry.—Chicago Herald.

## When You Are Out of Money.

When you haven't any money, never mind. That is philosophy. Hustle around and earn some. That is common sense.—Philadelphia Call.

## The Military Force of Europe.

If the present force of all Europe were drawn up in line the distance from right to left would be 6,000 miles. The forces would consist of 9,000,000 of soldiers. The reviewing officer would require an express train for several days to go from one end of the line to the other.—Exchange.

## LITERARY NOTES.

At the opening of the winter session of the Workingmen's College in London Sir John Lubbock said that of all the privileges we engaged in this nineteenth century there was none perhaps for which we ought to be more grateful than for the easier access to books. He proceeded: I have often wished some one would recommend a hundred good books. In the absence of such lists I have picked out the books most frequently mentioned with approval by those who have referred directly or indirectly to the pleasures of reading, and have ventured to include some which, though less frequently mentioned, are especial favorites of my own. At the head of all non Christian moralists I must place the "Meditations" of Marcus Aurelius, certainly one of the noblest books in the whole of literature, so short, moreover, so accessible, and so well translated that it is always a source of wonder to me that it is so little read. The "Analects" of Confucius will, I think, prove disappointing to most English readers, but the effect it has produced on the most numerous race of men constitutes in itself a peculiar interest. The "Ethics" of Aristotle, perhaps, appear to some disadvantage from the very fact that they have so profoundly influenced our views of morality.

The Koran will to most of us derive its principal interest from the effect it has exercised, and still exercises, on so many millions of our fellowmen. I doubt whether, in any other respect, it will seem to repay perusal, and to most persons probably certain extracts, not too numerous, would appear sufficient.

The writings of the Apostolic Fathers have been collected in one volume by Wake. Of the later Fathers I have included only "The Confessions of St. Augustine," which Dr. Pusey selected for the commencement of the "Library of the Fathers" and, as he observes, has been translated again and again into almost every European language, and in all loved, though Luther was of the opinion that he wrote nothing to the purpose concerning faith. But then he was no great admirer of the Fathers. St. Jerome, he writes, alas! very coldly. Chrysostom disagrees from the chief points: St Jerome is very poor: and, in fact, Luther says, the more I read the books of the Fathers the more I find myself offended. Among other devotional works most frequently recommended are Thomas à Kempis' "Imitation of Christ," Pascal's "Pensees," Spinoza's "Tractatus Theologico-Politicus," Butler's "Analogy of Religion," Jeremy Taylor's "Holy Living and Dying," Keble's beautiful "Christian Year," and last, not least, Bunyan's "Pilgrim's Progress."

Aristotle and Plato again stand at the head of another class. The "Politics" of Aristotle, and, some, at any rate, of Plato's "Dialogues," perhaps the "Phaedo" and the "Republic," will be, of course, read by all who wish to know anything of the history of human thought, though Luther was of the opinion that he wrote nothing to the purpose concerning faith. But then he was no great admirer of the Fathers. St. Jerome, he writes, alas! very coldly. Chrysostom disagrees from the chief points: St Jerome is very poor: and, in fact, Luther says, the more I read the books of the Fathers the more I find myself offended. Among other devotional works most frequently recommended are Thomas à Kempis' "Imitation of Christ," Pascal's "Pensees," Spinoza's "Tractatus Theologico-Politicus," Butler's "Analogy of Religion," Jeremy Taylor's "Holy Living and Dying," Keble's beautiful "Christian Year," and last, not least, Bunyan's "Pilgrim's Progress."

To enumerate omissions from this list would be easy but futile. One is clearly a mere oversight; Sir John Lubbock cannot have rejected "Don Quixote" out of malice prepense. On the other hand, the exclusion of Chaucer from the poets, and of Lamb from the essayists, is scarcely to be excused when Huime and Southey find a place. And surely Benvenuto Cellini, "Gil Blas," and "Tom Jones" might have found niches in the temple, even if it had been necessary to expel Confucius, and the Apostolic Fathers, and the "Ramayana." Such criticisms as these, however, might be prolonged to infinity without much profit. It is more important to inquire whether it be really judicious to place before working men, or any men whatever, such a vast and heterogeneous course of study as a thing possible or even desirable. Altogether apart from the question of time (science having yet apparently extended the traditional three score years and ten) it is certain that the digestion which could by any means assimilate such an incongruous mass (we had almost said mess) of intellectual provender is not given to one man in a thousand. It was for a philosopher of three centuries ago to take all knowledge for his province. The known literature of the world could then have been collected within the four walls of his study. Now, even not a German professor could hope to epitomize in one short lifetime over the whole field of literature, not to mention science. Should not our literary guides enforce the necessity of temperance in reading rather than invite to indiscriminate debauches? In these days, to read systematically is to the ordinary man of much more importance than to read widely. Our knowledge should be an organism, not an agglomeration, else it is scarcely knowledge. Apart from mere literature of pastime—"desultory reading"—anyone who does not pretend to an absolutely encyclopedic intellect should surely be recommended to select some one field of knowledge (or two or three, if he be ambitious) and seek not merely to overrun it but to conquer it. The man who follows Sir John Lubbock's course, and beginning with Confucius, dips into all the literature and all the philosophies till he arrives at Bulwer Lytton, will be a "rare bird" indeed if he does not emerge from the ordeal a consummate prig. He will be the Cook's tourist of literature—"personally conducted" by Sir John Lubbock—who imagines that he has seen Rome because he has been driven in a drag to St. Peter's and the Colosseum and the Pincio. A railway ride through human culture, with ten minutes' stoppage at all the principal stations, is not what the judicious guide, philosopher, and friend will recommend to workmen or to anyone else. The necessity for a "superficial omniscience" is one of the curses of journalism; why should any other class, whether of workers or idlers, wantonly place themselves under the curse?—The Bookmart.

## Season of 1885-86.

The Newest Styles of Wedding and Visiting Cards, Reception and Party Invitations, Monogram, Crest, Cipher and Address Dies, stamped and illuminated in assorted colors and bronzes.

Card Engraving, Plate Printing and Monogram Stamping a specialty.

H. B. THISTLE,  
Successor to Ingalls & Co.,  
761 BROAD ST.  
Newark.

## RAILWAY TIME TABLES.

(Corrected to date.)

## Del., Lack &amp; Western Railroad.

LEAVE BLOOMFIELD FOR NEW YORK :  
(Glenwood Avenue Station.)

6.08, 7.19, 7.56, 8.32, 9.19, 10.39, 11.39  
A. M. 12.46, 1.45, 3.35, 4.44, 5.29,  
6.15, 6.59, 8.20, 9.45, 11.10, 1 P. M.,  
12.39 A. M.

NOTE.—Leave GLEN RIDGE 2 minutes earlier, WATERSIDE 2 minutes later than time given above.

LEAVE NEW YORK FOR BLOOMFIELD :  
(Barclay St. Ferry.)

6.30, 7.20, 8.10, 9.30, 10.30, 11.20 A. M.  
12.40, 2.10, 3.40, \*4.20, 4.50, 5.30,  
6.20, 7.00, 8.30, 10.00, 11.30 P. M.

\*Do not stop at Newark.

Leave Christopher St. 5 minutes later.

LEAVE NEWARK FOR BLOOMFIELD :  
(Barclay St. Ferry.)

6.40, 7.15, 7.53, 8.43, 10.03, 11.03,  
11.53 A. M. 1.13, 2.44, 4.13, 5.26,  
6.03, 6.53 7.40, 9.03, 10.38, 12.08 P. M.

DO NOT STOP AT NEWARK.

Leave Christopher St. 5 minutes later.

LEAVE NEWARK FOR BLOOMFIELD :  
(Station on Belleville Avenue.)

5.38, 7.06, 7.59, 8.45, 10.56, 11.38  
A. M. 3.54, 5.14, 7.14 P. M. Saturday only, 10.08  
P. M. On Sunday : 8.08 A. M., 5.32 P. M.

DO NOT STOP AT NEWARK.

Leave Christopher St. 5 minutes later.

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